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ХОРАЗМ МАЪМУН АКАДЕМИЯСИ**

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АКАДЕМИЯСИ  
АХБОРОТНОМАСИ**

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**THE ESSENCE OF CONCEPT IN COGNITIVE LINGUISTICS**

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**Annotatsiya.** Ushbu maqola "Kontsept" atamasi bilan bog'liq bo'lib, uni soyabon atama deb hisoblaydi, chunki u bir nechta ilmiy yo'nalishlarning mavzu sohalarini qamrab oladi: birinchi navbatda kognitiv psixologiya va kognitiv tilshunoslik. Til tushunchalarni shakllantirish uchun emas, balki tushunchalar almashinuvi va aloqa jarayonida muhokama qilish uchun zarurdir. Tushunchalar odamlarning haqiqiy mentalitetida mavjud, shuning uchun ularni muloqot qilish uchun og'zaki ifodalash kerak, ya'ni, ularni til vositalaridan foydalangan holda ifodalash lozim.

**Kalit so'zlar:** ong, dunyoning lisoniy manzarasi, freym, skript, geshtalt, yo'nalish

**Аннотация.** В данной статье рассматривается термин «концепт», — это общий термин, поскольку он охватывает множество научных областей, в первую очередь когнитивную психологию и когнитивную лингвистику. Язык нужен не для формирования понятий, а для обмена и обсуждения понятий в процессе общения. Понятия существуют в специфическом мышлении людей, поэтому для общения необходимо выражать их ясно, то есть вербальными средствами. В языке понятия могут выражаться отдельными словами, фразами, предложениями или целыми текстами, в зависимости от самого понятия.

**Ключевые слова:** сознание, языковая картина мира, фрейм, сценарий, гештальт, ориентация

**Abstract.** This article deals with the term "concept", considering it as an umbrella term because it comprises a variety of scientific fields, primarily cognitive psychology and cognitive linguistics. Language is not necessary to form concepts, but to exchange and discuss concepts in the process of communication. Concepts exist in a specific way of thinking of people, so for communication it is necessary to express them clearly, that is, through verbal means. In language, concepts can be expressed as individual words, phrases, sentences, or entire texts, depending on the concept itself.

**Key words:** consciousness, linguistic view of the world, frame, script, gestalt, orientation

**Introduction.** The development of humanitarian knowledge has raised the dilemma of developing a new term that would adequately indicate the content of the linguistic sign, eliminate the functional limitations of traditional sense and meaning, and organically connect the logical, psychological and linguistic categories.

In every science there are concepts for which, on the one hand, there is no clear, precise and generally accepted definition; on the other hand, this term is "more or less" clear to all experts in this field of research. In other words, this happens because each researcher brings his own understanding of the ultimate elements on the basis of which the theory is built. However, some terms introduced by individual experts have long enjoyed popularity, and the frequency of use of these terms creates a certain "visibility" of the clarity and transparency of their meaning. The growing demand for this unit has led to the emergence of a number of competing units. However, at least in some countries, there is neither a single general definition nor a single term for this entity. However, in recent years it has become clear that the term "concept" is far ahead of all other parts in terms of frequency of use.

**Methods.** The meaning of the word "concept" is studied in cognitive science, metaphysics and the philosophy of mind. The term "concept" is derived from the definition of concepts given by Aristotle in the classical theory of concepts[1].

Another notable researcher is the language philosopher Gottlob Frege. In 1892 he defined the distinction between concept and object in the philosophy of language. According to Frege, every sentence that expresses a single thought consists of a sentence that denotes the object (this can be a proper name or a general term with a definite article) and a predicate that denotes the concept[2].

This term is actively used by cognitive linguistics in its categorical apparatus as a missing cognitive "link", the content of which also includes the concepts of assessment and associative-figurative understanding. Therefore, "concept" is both an old and a new term in linguistics. The study

of the concept in modern linguistics is of great importance. However, any attempt to understand the nature of this concept requires many different viewpoints. Intensive research on this topic in the field of Cognitive linguistics has revealed a significant gap in the understanding of the term “concept”. Deviations lead to ambiguity and terminological confusion[3].

Therefore, the term “concept” is a collective term that denotes several scientific directions: primarily cognitive psychology and cognitive linguistics, which deal with thinking and cognition, the storage and processing of information, as well as cultural linguistics, which continues to define and refine the conceptual boundaries of the theory, which are determined by postulates and basic categories. We can assume that as in mathematics, the concept in cognitive science is the basic axiomatic category which is undetectable, intuitively understanding; the hyperonym of the notion, ideas, frame, script, gestalt etc[4].

According to Russian scientist J. Stepanov, “Concepts are nothing more than sentences, fragments of conversations, but they are subtle phrases that force our minds to create content as if we have known them for a long time.” The concept can be seen as a series of Cultures that exist in people's consciousness; it is something in the form through which culture enters the mental world. Concepts are not only thought, but also experienced. They are prone to emotions, likes and dislikes and sometimes collisions.

**Results.** In linguistics, a concept has a more complicated structure than a word. The content of the concept is divided into linguistic meaning and cultural meaning. Therefore, it is often referred to as a unit of knowledge, an abstract idea, or a mental symbol[5]. In the current state of linguistics, different approaches to understanding concepts can be distinguished. Researchers from different countries consider this concept as a linguistic-cognitive, psycholinguistic, linguistic-cultural, cultural or linguistic phenomenon. Each approach emphasizes a particular aspect of the concept due to certain characteristics. There are two approaches based on the role of language in training and shows the connections between language and culture.

**Discussion.** The first approach treats the concept as a cultural phenomenon. Concepts are self-organizing, integrative, functional, systematic, multidimensional, idealized entities based on a conceptual basis and associated with the meaning of a sign[6]. According to J. Stepanov, the “concept” is “a basic cultural cell in the mental world of a man”. [7] Concept is a mental structure that represents a person's knowledge of a particular part of the world. The concept adapts to the worldview and reflects the value orientation of both the individual and the entire speech community. This means that the concept can include both general and individual characteristics of native speakers. When analyzing a concept from a cultural point of view, it is necessary to take into account that the content of the concept remains within the framework of a particular culture and era.

Representatives of the second approach propose to consider this concept as a linguistic-cognitive phenomenon. A concept is information about what a person knows, suggests, thinks and imagines about objects in our world. The term "concept" corresponds to the senses that a person uses in the thinking process and the senses that reflect the content of experience and knowledge, the content of the results of all human activities and learning processes in the world.

In linguistic-cognitive understanding, the relationship between the concept and the verbal means of expression is linked. Language does not create concepts, but rather serves to exchange and discuss them in the communication process. Concepts exist in an individual's current mentality. In order to communicate them, they must be verbalized, expressed using linguistic means. Concept in language can be verbalized both with individual words and phrases as well as with sentences and entire texts that determine the term itself.

**Conclusion.** Understanding a concept as an operational unit of thought is a way and a result of quantifying and categorizing knowledge. In fact, the object of a concept is a mental entity, the emergence of which is determined by the form of abstraction, and the model of which is determined by a concept that not only describes the object, but also creates it. It is therefore obvious that the study of concepts in all their aspects represents one of the most important research directions in linguistics in recent years. The core of the language or language unit is called a concept. A concept manifests itself in the mind through linguistic units. The concept entries can belong to different language levels.

To refer to the same concept, lexemes, idiomatic expressions, collocations, phrases and texts can be used.

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FITRATNING MUMTOZ ADABIYOT TARIXIGA DOIR ASARLARI TADQIQI

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*Annotatsiya. Mazkur maqolada o'zbek adabiyotshunosligida Abdurauf Fitratning mumtoz adabiyot tarixiga doir asarlari tadqiqi haqida fikr yuritilgan.*

*Kalit so'z: olim, ilm, mumtoz adabiyot, adabiyot tarixi, millatparvarlik, adabiyotshunoslik, talqin, tahlil.*

*Аннотация. В данной статье рассматривается исследование произведений Абдурауфа Фитрата по истории классической литературы в узбекском литературоведении.*

*Ключевые слова: ученый, наука, классическая литература, история литературы, национализм, литературоведение, толкование, анализ.*

*Abstract. This article reflects on the study of Abdurauf Fitrat's works on the history of classical literature in Uzbek literary studies.*

*Keywords: scientist, science, classical literature, history of literature, nationalism, literary studies, interpretation, analysis.*

Abdurauf Fitratning badiiy mumtoz adabiyotga doir ilmiy merosi o'zbek adabiyoti tarixi fanining shakllanishida adabiy ko'prik vazifasini bajargan. A. Yugnakiy, Yusuf Xos Hojib, M. Qoshg'ariy A. Yassaviy, Alisher Navoiy, Bobur, Muhammad Solih, Mashrab, Turdi kabi o'zbek adabiyoti tarixi vakillarining hayoti va ijod yo'li, badiiy asar borasidagi tadqiqotlari, yuqoridagi tezis fikrni to'la quvvatlaydi. Fitrat yashab ijod etgan davr o'zining yangilanish bosqichini boshdan kechirayotgan bir pallada olimning bunday ilmiy izlanishlari uning millatparvarligiga dalolat qiladi. Adib ilmiy merosining bir qanoti sifatida mumtoz asarlari mavzusi talqini milliylik, xolislik prinsiplari asosida vujudga kelgan edi.

Fitratning ilmiy merosiga e'tibor qilinsa, u mumtoz adabiyotga oid tadqiqotlarida professional tadqiqotchi sifatida ko'rinadi. Fitrat tadqiqotlarida davrlashtirish masalasidan tortib aruz, tasavvuf adabiyotidagi turk yodgorliklari, Navoiy, Bobur adabiy merosi, XVI asr adabiyotigacha hatto forsiyzabon adiblar – Firdavsiy, Umar Hayyom, Bedil ijodi ham nazardan chetda qolmagan. Masalan, adabiyot tarixini davrlashtirish masalasiga ilk bor Fitrat qo'l urgani, uni besh davrga bo'lganiga guvoh bo'lamiz. Bular: 1. Qabilaviy adabiyot, 2. Feodallik davri adabiyoti. 3. Savdo sarmoyasi adabiyoti 4. XVI asrdan keyinga davr adabiyoti. 5. Jadidchilik va inqilobdan keyingi davr adabiyoti kabilar. Mazkur davrlashtirish xususida Do'stqorayev, H. Boltaboyev, U. Jo'raqulov kabi olimlar o'zining turli mulohazalarini bildirishadi. H. Boltaboyev mazkur davrlashtirishga asos bo'lgan nazariy omillar, uning adabiyotshunoslik tarixidagi ahamiyati haqida to'xtalsa, U. Jo'raqulov Fitratning ushbu tasnifidan oldingi va keyingi yillarda yaratilgan adabiyotshunoslarning adabiyot